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A MODERN VIEW OF MYSTICISM.* III.

IN attempting to convey to the ordinary untrained reader some idea of the meaning of mysticism a great difficulty is encountered, in the first place, with respect to the conception of "Pure Being." Few problems are harder to solve than such as deal with the human understanding, its real and its artificial limits; and to those not accustomed to look upon any so-called pure conception as having anything more than a speculative subsistence, it is not easy to explain the belief of the mystic, that the reality of a truth is a more real reality than that of a log of wood.

So far as it is possible to put into words an explanation of what is the source of all things which need to be explained, the mystic might express himself in the following way:

It is not conceivable, ultimately, that there can be any place where there is what we commonly mean by Nothing; that is, a non-possibility of there being anything there unless something is conveyed to that place by motion from another place, where something already is. Science is not of opinion to-day that any part of universal space is, scientifically speaking, a real vacuum. But even such

unnamed absence of contents as a real vacuum would not, to the mystic, mean "nothing," in the ordinary sense of the word. There would remain the "possibility of something being"—in common metaphysical phrase, the "potential being"—which to the mystic is not a phrase at all, but "Being" itself, in its purest form. For, says the mystic, one cannot conceivably say that "nothing is not;" and if we say that "nothing is" in a certain place, the word "is," whether spoken or only implied, expresses "being" of some sort. This is the meaning of Hegel's celebrated statement that "Nothing is the same as Pure Being." The proposition is of course familiar to every one who has looked into metaphysics, though not at first sight easily comprehensible to those who have not.

This Pure Being is therefore the possibility that something may be where nothing is. To the materialist this is only an axiomatic statement, having no practical application. It merely tells him what he knows—namely, that where nothing is something may be, or may have been, indefinitely with regard to time, except as to the present.

To the mystic this Pure Being, verbal

and substantive, is the abiding reality, and is God.

It answers to the Christian conception of God in the following attributes:

It is Omnipresent, for it is impossible to imagine a space where no matter possibly could be.

It is Everlasting, for it is impossible to imagine a time, past, present, or future, when nothing could possibly have existed.

It is the Original Cause, because without the possibility of "being" nothing could possibly "be."

It is Almighty, because all conceivable possibilities exist only in it.

It is All-knowing, because all that can possibly be is within it, and therefore comprehended in it, so that to "know it" is to "know" all things.

It is, humanly speaking, the Beginning and the End of all that has a material shape.

Evidently this mystic conception of Pure Being has no centralized personal identity. Being universal, it is everywhere equally intense. It is in fact the Identity of the whole universe.

The mystic, moreover, believes that this Pure Being has universal and complete consciousness—a point in which he differs from the materialist, but not from the Christian, who says, "God is everywhere and knows everything."

The mystic, however, does not attribute to Pure Being a personal volition. In the mystic's opinion to do so would be to deny that Pure Being is everywhere, and is the Original Cause of everything; for the conception of will implies an obstacle to be overcome, and admits the conceivable case that the obstacle might be imagined great enough to counteract or to successfully resist the will. Thereby, says the mystic, a qualification and a doubt would enter into the conception of Pure Being, as Almighty.

The direct consequence of this view is the proposition that all Pure Being is

good; and that all evil whatsoever necessarily proceeds from matter in a state of change. For the mystic, to believe that evil could be spiritual, would be to fall into Zoroastrianism, and the doctrine of two principles, a good one and a bad one, supposed to be struggling for a purely "moral" supremacy, contrary to the conception of Pure Being as literally "All"-mighty.

The mystic, therefore, regards all good as spiritual, and therefore everlasting.

He looks upon all evil as material and therefore subject to change; and therefore, again, as a mere incident of manifestation, which may or may not "be" at any given moment during the existence—or we might say, during the "persistence"—of any specific form of matter.

The mystic consequently cannot imagine any state of suffering without matter, nor otherwise than transitory; nor can he conceive any state of secure and absolute happiness except in total separation from matter in a return to Pure Being, with the consequent recovery of that universal consciousness which is a quality of Pure Being.

But the mystic readily imagines unnumbered degrees in the process of gradual separation from matter, and believes that the individual consciousness passes through an unbroken succession of stages, sometimes progressive, sometimes retrogressive and going over the same ground again, before the Pure Being involved in it is liberated in the universal consciousness.

In this view the following remarkable conclusions are inevitable:

First, that there is no such thing conceivable as absolute Good in the material world.

Secondly, that there is no such thing conceivable as Evil, absolute or relative, in the spiritual world.

With regard to the difficult question of free-will on the one hand and predestination on the other, the mystic, broadly speaking, believes in the free-will of the

soul, and in the predestination, scientifically speaking, of the matter in which his soul temporarily resides.

The free-will of the soul consists wholly in its exercising its aspiration, so to say, towards being liberated from matter and regaining universal consciousness, or, on the contrary, in its voluntarily remaining inactive. In other words, the soul has the choice between remaining inert and raising itself. But it cannot be conceived as falling, since it is Pure Being. If it does not seek to raise itself by realizing its own consciousness, it is ultimately reabsorbed by degrees as the material self sinks lower by self-abandonment, and cannot—to use an awkward phrase—be conscious of regaining Universal Consciousness.

In ordinary language the mystic conceives that the soul, through self-neglect, may be “lost” by losing all consciousness, but not that it can be “damned” to eternal suffering by a retributive justice which in his opinion concerns itself only with matter, and with the logical consequences inherent in matter.

It may be said here, in passing, that nothing which has been set forth hitherto is in the nature of a theory. Theories are, I believe, proposed explanations of observed phenomena; and the true mystic leaves all phenomena whatsoever to the man of science, whose vocation it is to find out true theories, and, by their application and by his deductions from them, to improve the conditions of material life, thereby doing appreciable good to that part of man which alone suffers by evil. The mystic is not disturbed by what has been called Scientific Atheism. He may be himself a man of science and a non-Christian. All that he asserts of the Scientific Atheist is that the latter cannot possibly be so happy as the mystic, because he cannot “believe” himself to be so happy; and such an assertion seems to be either unanswerable, or too dependent on the character of

each individual, to be refuted by any general answer.

Perhaps it may be said that mysticism regards the truth as fact, while Scientific Atheism looks upon it only as the conventional, condensed expression of fact.

Broadly speaking, the mystic differs from other men in attaching more value and more precise meaning to metaphysical truths such as no ordinarily trained thinker need deny on principle, whatever his persuasion; though every man has a right to doubt every other man's wisdom in the selection of mere words to express prime ideas.

The next difficulty encountered in explaining to the ordinary reader the position of the mystic is found in the conception of time. The literature of Christianity is indeed full of expressions which deny the possibility of reckoning time in the spiritual state; but the ordinary man is not at first sight inclined to admit that time cannot possibly enter into any pure conception not connected with matter.

Time is indeed only conceivable as a means of measuring motion in matter; that is, as one measure of change, the only other measure of change being “result.”

It is impossible to get nearer to an expression of the mystic's views than this. Each one must try to imagine how he could possibly measure time if there were not some change somewhere, from some point, arbitrarily taken as the first, to another, arbitrarily taken as the next, the distance between which points is then taken as a permanent standard for future change, which is compared with it. As we could not measure time by the sundial if the sun stood still, so we could not measure time by anything if everything stood still, in the widest acceptance of everything material. And if we could not measure time by anything there would be no time to measure, so far as we were concerned, though it would always be measurable “by” anything that moved anywhere else.

According to the mystic that state in

which there is no time to measure is Pure Being, not manifested in anything subject to change and consequent motion; in other words, that state in which there is no matter at all, but only the possibility of matter.

For the existence of Pure Being there is therefore no such thing as time; nor for the soul, since the soul is defined to be a portion of Pure Being.

But the soul, according to the mystic, is involved with manifested elements, of which time is a consequence. The very difficult question therefore arises: How does the soul regard the measures of time resulting from the life of the material body with which it is bound up?

The answer of the mystic may seem hard to understand. As the soul is eternal, he regards it as a fixed point at the centre of a circle. The circle comprises the whole existence of the material self, which is all present to the soul at the same time, potentially. The soul does not regard any one point upon the circle as the beginning nor as the end of the material existence which, though having a past, present, and future, relatively to itself, has only a complete present relatively to the soul.

Such a statement implies what we commonly call a knowledge of the future, but which, in the mystic view, is only a portion of the universal knowledge inherent in Pure Being. The material body being a result and not a free-will agent, its whole existence is predestined, scientifically speaking, and absolutely predetermined by the laws of material cause and effect, which are the sources of all desires and their relative actions in all living beings, as they are of all action, such as chemical combination, and the like, in what we call inanimate objects, organic or inorganic. Every action of every living being is the inevitable, logical consequence of every preceding action of itself and of its parents, and so on, indefinitely backwards; and every future action of every imaginable future being

is to be the consequence of the actions which have gone before. Theoretically, it may be supposed possible that, since all these actions are alike inevitable, those which are to come could be known as well as those which are past. Many of the speculations of science concern future events, and some of these speculations are probably correct. For the sake of argument all of them might be supposed to be so.

Here the mystic's position, which regards truth as fact, considers all material facts—past, present, and future—as one body of fact all present to the soul at once, and, figuratively, as assembled around it as in a circle.

Let us now suppose that though the position of the soul be fixed, the soul itself may be subject to attraction, like a drop of oil floating in water—this figure being adopted merely for the sake of illustration. Take the fact that the events of greatest importance in the material life take place at irregular intervals in the circle which surrounds the soul. The soul may then be supposed to be drawn out of shape, as it were, in the direction of these several points, attracted to them by the emotions with which it is bound up. The drop of oil would take the shape of an irregular star, the rays of which would represent, by their direction and relative length, the position and importance of the material events of which the soul had been most keenly conscious. Those events towards which the longest rays ran out from the floating drop would be the nearest to its consciousness, altogether independently of their relative sequence to one another upon the circle of the material life. Those actions which had most nearly affected the soul would seem to be the most recent, so far as the soul could be aware of them at all, because they would be the nearest to it.

Even in our ordinary selves there is no doubt but that this is true, especially as we grow older. Events which happened

twenty years ago often seem nearer than others which occurred ten years later; and the extreme "remoteness" of small incidents, half-forgotten though recent, is keenly appreciable when one is searching for them.

The conclusions of the mystic in regard to time are briefly as follows:

Time exists only for the body and the material existence.

So long as the soul is bound up with any body it translates the idea of time into a knowledge of more or less strong impressions upon the material identity, of which it is simultaneously aware, but never into a sequence of events.

F. MARION CRAWFORD.

SANTA TERESA:

BY GABRIELA CUNNINGHAME GRAHAM.

"THE Mother Teresa is a very great woman, humanly speaking, but immeasurably greater, spiritually," said one of her early biographers. All who admire her greatness cannot fail to welcome the appearance of Mrs. Cunningham Graham's two volumes, containing, as the title page tells us, "some account of her life and times"—and a very full and delightful account it turns out to be. It is a great pleasure to find a writer so thoroughly in love with her subject as to spare neither travail nor trouble in mastering every branch and aspect of it; in following the footsteps of her saintly heroine over many miles of dusty Castilian road, searching for the faintest traces of her wherever there may be the least chance of finding them. Every library seems to have been minutely searched, every history carefully conned; every house or convent, palace or hut that was gladdened or consecrated by the saint's presence has been lovingly visited and described; no stone, literally or figuratively, has been left unturned. The result is a very vivid and complete picture of the life of one of the most interesting and heroic women in history, besides a great number of sketches of lesser personages who figure in the story, so varied and full of interest as to constitute one of the special charms of the book. Nor can we thank Mrs. Graham enough for the abundant quotations from Santa Teresa's writings with which she has enriched her pages, and which bring

us very near to this remarkable personality by allowing her to speak to us in her own words.

The writer gives a sketch of Avila, the birthplace of the saint—"the grim border fortress hung between earth and sky"—of the arid, sunbaked landscape; the gray, rocky towers; the jagged outline of nature's rock chiselling against the sky. "'Cantos y santos,' goes the proverb—alas! the saints are gone; the stones alone remain." And she goes on to describe in a general way the manners and customs of the age in which Teresa de Jesus played so great a part, briefly outlining the development of mysticism at the time of the Reformation and the causes that worked in its favor. But it is never the mystic that she admires in Santa Teresa; on the contrary, the biographer seems to apologize for the saint's mysticism. "Happy they," she says, "who can steep themselves in some such ideal existence, blunted for the colder struggles of reality. But although her mysticism lends her a strange and potent charm, yet herein is not her greatness. Her greatness is in her life; in her own valour, confidence, and courage; in her boundless activity; in her supreme devotion, not to an Ideal, but to Duty!" Is this last distinction quite philosophical? Is not the supreme devotion to Duty the attempt to bring up the Real to the Standard of the Ideal? It is the human, active side of the great woman that finds favor in the eyes of her present biog-

rapher. "Ever the most human and warmest hearted of women, she never freed herself entirely from those truly noble weaknesses which a false idea of religion had taught her to deplore as flaws and failings."

In this day, when those of us who have a little faith are wedded, as it were, in secret to what we believe, rarely avowing a creed, more rarely acting up to it, have we the right to say that Santa Teresa was guided by a false idea of religion? (Vol. I, p. 191). Were it not better to take her word for at least one aspect of the truth in such matters, as coming from one who understood them so far as these divine things are accessible to the finite intellect? Her own contemporaries understood this better. It was in her the saint to whom they bowed, whose orders they obeyed, whose visions they believed in; for, in the words of the corrigidor of Palencia, "the Mother Teresa must bear in her bosom some mandates from the Royal Council of God, so that in spite of ourselves we are all forced to do as she wishes."

At times we are astonished that a writer can be at once so great an admirer of a saint who is a mystic *par excellence*, and at the same time show so little real sympathy with either sanctity or mysticism. The cross, she tells us, is to her an enigma as inscrutable as that of the Sphinx. When she speaks of the hermits of Pastiana who lived a life of almost inhuman asceticism and says not only that they were dead to the world—but adds: "Not a breath, no change of posture betokened weariness in those bodies of bronze, in which the *will had been annihilated and destroyed*. They despised all support. Human reason was as dead as the will." We would ask by what strength but that of the will such privations are endured. Asceticism is nothing but the development of the will, which in the ordinary man is so wasted by desires and earthly appetites that it is rather in him that it may be called dead,

and not in the man who by patient toil and stern privation has freed his will from the trammels of the flesh at the expense, perhaps, of his other faculties.

Teresa de Cepeda y Ahumada was born on the 28th of March, 1515, in Avila of noble parents. Although, as a pious biographer observes, Teresa's nobility and greatness do not consist in her arms and blazons, stars, bucklers, castles, lions, and armed hands; but in her virtues we note all through her life the pleasant mark of her gentle breeding. In the houses of the rich and great she is "not least, but honoured of them all;" and this not only on account of her great sanctity, but also because she had the charming tact and gracious manner of the true gentlewoman.

Very charming is the picture of the little Teresa and her brother Rodrigo, poring over the lives of the Saints and Martyrs until their young hearts were filled with the desire of a martyr's crown. "Together my brother and I discoursed how it would be possible to accomplish this. We agreed to go to the land of the Moors, begging our way for the love of God, there to be beheaded; and it seems to me the Lord gave us courage, even at so tender an age, if we could have discovered any means of accomplishing it. But our parents seemed to us the greatest obstacle." At seventeen she entered the Carmelite Convent of the Encarnacion after a three months' struggle with her conscience; for we are told that she felt absolutely nothing of what is commonly called a religious vocation. It was her reason which, condemning the world as very evil, made her conquer her aversion to the cloister—seeing there her only hope of salvation. "I do not think that when I die the wrench will be greater than when I went forth from my father's house; for it seemed to me that every bone was wrenched asunder; and, as there was no love of God to take the place of the love of father and kinsmen, the struggle was

so great that, if the Lord had not helped me, my own resolutions would not have been enough to carry me through."

A year after her first entrance into the convent, on the 3d of November, 1534, Teresa became a professed nun. It is hard for us to imagine nowadays the strange mixture of worldly and religious life led in a convent, like this of the Encarnacion. Of the hundred and sixty women sheltered within its walls the majority had little or no religious vocation. The convent parlor was the favorite rendez-vous of all the youth, frivolity, and fashion of the town, and Teresa soon found herself entangled by the disturbing elements of worldly friendships and intimacies. "I passed a most troublous life, for prayer only made me realize my faults more. God called me on one side; on the other I followed the world. Everything of God gave me happiness. The things of the world held me in bondage." Very gradually did the change creep over her which at last obliged her to break with the Encarnacion and found the little community of San José, where, in greater seclusion and more rigid observance of the original rules, she and a handful of devoted followers tried to realize a more perfect ideal of monastic life.

It is most interesting to watch through these long years spent at the Encarnacion the prodigious development which accomplished itself in her by the sheer force of her own spiritual vitality—or, as theologians would say, by the workings of divine grace. With very little apparent stimulus coming to her from the outside she outgrew her surroundings. Things that were lawful to her sister-nuns and very pleasant to herself she came to recognize as hindrances to the path of perfection.

"It must be remembered that it was not until 1555, when she was forty, that Teresa began to wean herself from the occasions to her of sin,—the fascinating hours spent in the locutorio,—and then

not entirely." So Teresa, tormented with desires of perfection and complete retirement from the world, difficult to realize in the crowded convent of the Encarnacion, might never have dreamed of herself becoming a foundress, had it not been for a conversation, beginning half in jest, half in earnest, which shaped her ardent aspirations to a definite end. The great Reform of the Carmelite Order owed its existence to a few nuns, her relatives, and intimate friends, who, gathered together in her cell one night, in the unrestrained frankness of familiar intercourse, fell to discussing the difficulties placed in the way of the contemplative in the overcrowded and worldly convent of the Encarnacion. Amongst those present were two of Teresa's nieces, Maria de Ocampo and her sister. It was to the remark dropped by this thoughtless girl, conspicuous as yet only for her love of the world and its gay vanities (for she was only a secular, or pupil) that Teresa's first convent owed its foundation. "Well, let us who are here," she cried, with unexpected earnestness and warmth, "betake us to a different and more solitary way of life, like hermits." This same Maria de Ocampo became in after years a distinguished prioress in one of the reformed convents of barefooted Carmelites.

It was about this time that St. Teresa came into relation with the famous St. Peter of Alcantara, who did much to encourage her in her projects of reform. Very vivid and interesting is the picture she draws of the old saint. After describing at some length the almost incredible austerity of his life she ends by saying: "He told me it was the same to him whether he saw or not (so long was it since he had raised his eyes to look at anything); but he was very old when I first knew him, and so extreme his weakness that he seemed made of the roots of trees more than anything else. With all his sanctity he was very kind, although of few words, unless he was questioned.

And these were very delightful, for his understanding was very fine."

The great St. Ignatius Loyola figures also in these pages, St. Francisco Borgia, and a host of others. It is a notable fact, and one that gave her no little encouragement, that while so many of her contemporaries began by looking upon her as something of a self-deluded impostor those who were themselves leading lives of heroic sanctity never doubted of her mission or of the truth of her visions and "divine locutions."

When Teresa's project of reform was rumoured abroad, it was met by a storm of abuse and opposition, exciting a vehemence of disapproval which seems now almost incredible. A solemn council was held at Avila, in which the civil and religious authorities condemned her undertaking in the most violent language. "And how do we know, señores," the corregidor concluded, after a long and fiery philippic, "that this foundation is not some deception or fraud of the devil? They say that this nun has revelations and a very strange spirit. This of itself makes me fear, and should make the least cautious ponder; for in these times we have seen women's deceptions and illusions, and in all times it has been dangerous to applaud the novelties to which they are inclined." The tide of public opinion was turned by the brilliant speech of Frai Domingo Bafies, who undertook to defend Teresa and her nuns. "Cities," he affirmed with grave irony, "were full of good-for-nothing people; the streets swarmed with vagabonds, insolent and idle men, and wretched women abandoned to vice; and nothing of this is looked upon as superfluous, and no one tries to change it. And yet four wretched nuns only, shut up in a corner, in a hole, commending us to God, are held to be a serious danger to, an intolerable burden on, the republic! . . . Give me leave to say that to convoke so solemn a meeting for so slight a cause seems to me a lessen-

ing of the authority of so grave a city."

Through many trials and much tribulation did Teresa have to pass before her heart's desire was accomplished and she obtained the necessary sanction, civil and ecclesiastic, for her first foundation.

During this time of doubt and uncertainty she was ordered by her Provincial to go and comfort in her bereavement Doña Louisade la Cerda, who was plunged into such grief by the death of her husband that her friends despaired of her recovery. It was at Toledo she met Maria de Jesus, a Carmelite novice of Granada, who had likewise conceived the project of reforming the Order of Mount Carmel. With a truly heroic contempt for material difficulties, this nun had sold all she possessed and had travelled barefoot to Rome to obtain her necessary license. As the Pope looked at her bleeding feet he exclaimed, "Woman of strong courage, be it to thee as thou wilt."

The two women spent a fortnight together in intimate communion. As yet Teresa had never seen the original constitutions of her order, which were now displayed before her for the first time, and was unaware that the primitive Carmelites were forbidden to possess personal property or fixed endowments. The greatest obstacle of founding at Avila was the difficulty of providing for it a settled endowment. . . .

"It is your revolutionaries, your San Francisco of Assisi, your Santa Teresa, with their thirst for poverty, their divine contempt for material wealth, who have held aloft the central power of the Church, have preached the vindication of the poor and lowly, the divinity of Lazarus' rags. . . . 'But,' adds St. Peter of Alcantara 'there is nothing commendable in poverty for its own sake; only that which is borne for the love of Christ'."

The foundation of San José was accomplished after two years of struggle and

opposition, and the little community allowed to take possession of the humble dwelling. "Five happy years of Teresa's life sped tranquilly away in the peaceful seclusion of San José. It is a remarkable feature in her character, and shows its exquisite balance, that in its austere retirement she was as content and happy as if she had never tasted the fever of action and the sweets of triumph. They were the last years of unbroken peace she was destined to enjoy on earth. On them she will often look back wistfully from the life of stir and travel which, all unknown to her as yet, lies in store for her beyond the dim horizon. During them, at the petition of her nuns, she wrote her second great work, the *Camino de Perfeccion*. (Her "Life" was written in the last years she spent at the Encarnacion); during them she cemented those valuable friendships, not the least important factor in her success." But the fame of the little community of barefooted Carmelites spread abroad and lighted the spark of emulation in many hearts. Teresa soon found that instead of ending her life in the peaceful seclusion she had dreamed of she had in reality entered upon a life of endless toil and perpetual contact with the world, inevitable in the course of the different foundations by which she eventually accomplished the reform of her order.

It were useless in this short space to attempt to follow the growth of the reform. Each successive foundation brought with it new trials and new triumphs. Far from leading a life of a contemplative, the saint is now plunged into the most active and we may say adventurous existence. Most interesting it is to follow her on her endless journeys, on a donkey, or in a horrible little mule-cart, where on a summer's day the heat and discomfort are such that she and her nuns can only find relief "in the thought of hell and the Turks"—to hear of the many wonderful people with whom she was brought into contact, upon all of whom she seems

to have exercised the power of her irresistible personality, and whose histories to-day sound like tales from *Bandello* interleaved with pages of the *Golden Legend*. The hermit, Ambrosio Mariano Azaro, for instance, who was destined to play such a prominent part in Teresa's life—a Neapolitan of noble birth; a fellow-student of Pope Gregory XIII.; a doctor of divinity and law, a geometrician, a Latin versifier; turning an elegant Latin verse with the same facility as he resolved a knotty problem of geometry, designed a bridge, or constructed an aqueduct—student, soldier, diplomatist, courtier by turns and pre-eminent in all.

The life of Gracian or Fray Geronimo de la Madre de Dios might have formed a volume by itself, so full is it of varied adventures, so checkered with light and shade. He was among the first, and Santa Teresa always looked upon him as the greatest of her friars. He followed her on all her journeys, was present at nearly all her foundations, and seems to have excited the envy and animosity of some powerful members of the order, for upon the death of the Mother Teresa he was actually expelled from the community.

One may say that Santa Teresa, like St. Francis of Assisi, entered into glory even while still walking the dusty roads of earth. Her contemporaries recognized her saintship and paid it all due reverence, whereby they tormented her sometimes, as we see in one of her letters written from Malagon. "Here I find leisure that I have longed for for years; and although I find myself alone, with none to console me, my soul is at rest. And it is because there is no more memory of Teresa de Jesus than if she had never lived. And for this reason I will endeavour to remain here, for there (in Avila?) they have only to say a person is a saint, and he must be one without either rhyme or reason. They laugh at me when I tell them to make another, since it costs them nothing but to say so."

Her immense correspondence, of which happily a very great proportion has come down to us, gives us a wonderful insight into her life and character. She combined in a very rare degree a high spirituality with shrewd common sense. "A mere single-hearted enthusiast is apt either to despise reality or most singularly to distort it. This Teresa never did. If anything, she carried a certain practicality, a certain very keen perception of things as they were, into her vaguest visions."

"For the love of God," she writes, "let your fraternity be careful that they have clean beds and tablecloths, even although it is more expensive, for it is a terrible thing not to be cleanly: indeed, I wish it might be made a constitution, although such are they that even then I do not believe it would do much good." And to a nun who bemoans her lack of peace and opportunity for meditation she says: "You have got to be a saint in some way, and to desire solitude is better than to enjoy it."

Her works have earned for her the title of Seraphic Doctor, for they throw as much light as can be thrown on the inscrutable ways of the inner life. Like all mystics, she dwells much on the fact that the Kingdom of Heaven is within ourselves. "You already know that God is everywhere: it is clear then that where the king is there must be the court; in short, that where God is there is heaven. Doubtless it is not difficult for you to believe that where His Majesty is there is

all glory!" In the midst of the many cares and responsibilities she never loses heart. "My life is short," she says. "I would like to have many." Yet she looked forward to death as to the haven where she would be. Very beautiful are these words from the *Camino de Perfeccion*, and well worthy to be put at the head of the chapter which tells us of her last days on earth: "It will be a great thing at the hour of death to see that we are going to be judged by One Whom we have loved above all things. Securely may we set forth to answer for our sins; for it will not be to set forth to a strange country, but our own native land, since it is that of Him we love, and Who loves us."

"Towards nine, on the night of the 4th of October, 1582, her face suddenly became illuminated with a great light and splendor, beautiful and radiant as the sun; and in a last aspiration of supreme love, so peacefully and imperceptibly that it seemed to those around her that she was still in prayer, her soul took flight," in her convent of Alba de Tormes, surrounded by her nuns.

In reading her life, her letters, and her works we are filled with a certain reverential awe. Though we may grasp much, there is much that escapes us; and if we realize that it were better to pause on the threshold 'where angels fear to tread,' rather than to enter it with crude and inadequate criticism, it shall be well with us.

MARGARET CHANLER.

AMONG THE COLLEGES.

In Columbia College the members of the faculty of political science are busy with their preparations both for the vacation and the ensuing year. At the summer school of ethics to be held at Plymouth, Mass., Professor Mayo Smith and Professor Giddings will speak before the economic section, which will be in charge of Professor

Adams of the University of Michigan. At the summer meeting of the Association of Economists, an organization which includes teachers and advanced students in economics, courses of lectures are to be delivered by Professors Mayo Smith, Giddings, and Seligman. Professors Hadley of Yale, Dalton of the University of Pennsylvania, Jenks of

Cornell, and Clark of Amherst will be among the other lecturers. Professor Herbert L. Osgood, who has been seriously ill, necessitating the discontinuance of his lectures, has quite recovered and is recuperating at his country-place. Dr. A. C. Bernheim, who has been for several years prize lecturer on political science, was made permanent lecturer at the last meeting of the Board of Trustees, and will devote himself to the study of the history of New York state and city, giving each year a course of lectures upon this subject. Mr. Reynolds, who is the new headworker of the University Settlement, has been appointed fellow in social science. This will bring the practical work of the society into close relation with the department of sociology. There has been an exceptionally large interest taken in this new department; the supply of prospectuses and circulars of the work has been utterly exhausted. Professor Seligman's book on *Progressive Taxation*, which recently appeared, is being translated into Italian, and a Spanish translation of Professor Burgess's *Constitutional Law* is shortly to be published.

In Cornell University Stewart L. Woodford and Hiram W. Sibley were unanimously elected trustees to succeed themselves; E. L. Williams, elected secretary of the board to succeed William R. Humphrey, resigned. Francis M. Finch was appointed Professor of History and Evolution, to take effect January 1, 1896, when his term of office as judge of the Court of Appeals expires. Professor Goldwin Smith was elected Professor of English History, Emeritus. Professor Smith came to Ithaca from Oxford University when Cornell was first started, and has been a non-resident lecturer ever since. L. M. Dennis was elected Associate Professor of Analytical Chemistry; W. F. Wilcox, Associate Professor of Social Science and Statistics; H. S. Jacoby, Associate Professor of Civil Engineering, in charge of bridge

engineering; L. L. Foreman, elected instructor in Greek in place of A. G. Laird, resigned; Miss Ellen B. Canfield, instructor in physical culture at Sage College; K. M. Wiegand, assistant in botany.

James Chalmers, formerly Professor of English Literature at the Ohio State University, has accepted the presidency of the oldest State Normal School in Wisconsin—the one at Platteville.

A number of changes in the faculty of the Massachusetts Institute of Technology have been made for next year. A. A. Noyes, Ph.D., A. H. Gill, Ph.D., and F. L. Bardwell, S. B., now instructors in the chemical department, become assistant professors. Associate Professor Despradelle is appointed Professor of Architectural Design. Assistant Professor Vogel of the department of Modern Languages returns from a year's study at the University of Heidelberg.

At Williams College, Dr. James I. Peck has been elected Professor of Biology; Dr. Frank P. Goodrich, Professor of the German Language and History; Dr. Warner Fite, Instructor in Philosophy and Hebrew; Asa Henry Morton, Assistant Professor of the Romance Languages. Dr. George M. Wahl, formerly Assistant Professor of German Literature, becomes full professor in the same department.

Wilbur L. Cross, Ph.D., formerly Instructor in English at Shady Side Academy, Pittsburgh, Pa., is to be associated as English teacher with Professor Lounsbury at Yale.

John A. Miller, formerly Associate Professor of Mathematics at Leland Stanford Junior University, goes to the Chair of Mathematics at Indiana University.

Albert Cushing Tolman, who has been for the past year Professor of Greek at the University of North Carolina, accepts the chair in the corresponding department at Vanderbilt University in place of Professor Charles Forster Smith, who goes to the University of Wisconsin.

Among the new appointments at Princeton are these: Willard Humphreys, M.D., Ph.D., becomes Assistant Professor of German; J. M. Brook, A.M., Instructor in Mathematics; Alvin Davison, A.M., Demonstrator in Biol-

ogy; E. Y. Robbins, A.M., Instructor in Greek; W. K. Prentice, A.M., Instructor in Greek; W. U. Vreeland, A.B., Instructor in the Romance Languages; Rev. Webster E. Browning, A.B., Instructor in Latin.

Notes and Announcements.

MR. A. J. BALFOUR is said to be engaged upon a second part of *Philosophic Doubt*.

It is announced that Mr. Thomas A. Janvier is the author of the brilliant little book entitled *The Women's Conquest of New York*.

DAVIS'S *Van Bibber and Others* has just been added to the Franklin Square Library, with a striking cover-design, in colors, by Penfield.

A NEW and cheaper edition of Dr. Pearson's work on *National Life and Character* will be issued immediately by Messrs. Macmillan & Co. The book contains corrections and revisions made by the author only a day or two before his death.

VIOLET HUNT has written a clever story, entitled *The Maiden's Progress*, which the Harper's will publish. It is intended to show the dangers an innocent and unconventional girl of the "smart" set may encounter in despising all the safeguards that society has devised.

MORE poetry from Canada! This time from Frederick George Scott, whose new volume, *My Lattice Window*, is announced for issue early in the autumn by William Briggs, the Toronto publisher. Mr. Scott has many admirers on both sides of the ocean, who will look with interest for this new collection.

THE Provost of Oriel's new book on *Modes of Ancient Greek Music*, will be published in a few weeks by the Clarendon Press. It has been delayed for some months through the recent discovery at Delphi of several pieces of musical notation—especially a Hymn to Apollo, dating from the third century, B. C.

THE delay in printing the *Royal Natural History*, it seems, has proved greater than was anticipated, so that the publishers, Messrs. Frederick Warne & Co., have determined to postpone the

issue of it until after the heated season, No. I being announced for September 1st, to be followed at regular monthly intervals thereafter in order.

MISS WESTON has completed and annotated a translation in verse of *Parzival*, by Wolfram von Eschenbach. It is to fill two volumes. The first, which contains the first nine books and an appendix on the Angevin element in the poem, is ready; and special appendices in the second will deal with the question of Wolfram's sources and the interpretation of the poem.

PROF. W. M. SLOANE, of Princeton, who has been engaged for several years on a life of Napoleon, to be published in *The Century Magazine*, will complete his manuscript in Europe during the present season. Two of *The Century's* staff are now in Paris making arrangements for the illustrations, which will form an important element in the interest of this new *Century* feature.

MACMILLAN & Co. publish a book on *The Unemployed*, by Mr. Geoffrey Drage, secretary to the Labour Commission. It is divided into four parts: (1) Introduction, presenting a classification of agencies dealing with the unemployed; (2) what has been done hitherto to solve the problem; (3) nature and causes of the present distress; (4) what can be done in the future to solve the problem.

Two important memoirs of scientific men are in active preparation. Mr. J. C. Blackwell is engaged upon a 'Life' of the late Dr. James Croll, F.R.S., while Mrs. Romanes is writing a memoir of her husband, the late Mr. G. J. Romanes, F.R.S. Those who possess letters of general interest written by the latter gentleman are requested to forward them to Mrs. Romanes, 94 St. Aldate's, Oxford.

AN attractive feature of *Scribner's Magazine* during the Summer will be a series of social studies of representative

Summer resorts, including Newport, Lenox, Bar Harbor, and the Massachusetts north shore. The first of the series will describe the north shore, and has been written by Robert Grant for the July number. F. Marion Crawford and W. C. Brownell will write two of the other papers.

THE late Prof. Robertson Smith has left his letters and manuscripts to be dealt with by his brother, Mr. C. Michie Smith (Madras), and Dr. J. Sutherland Black. A new and considerably revised edition of his *Religion of the Semites*, on which he had been engaged for some months before his death, is being prepared for the press by Dr. Black, and will be published by A. & C. Black in the autumn.

A BIBLIOGRAPHY of the writings of Robert Browning is now being prepared by Mr. Thomas J. Wise. The volume, which is to be uniform with Mr. Wise's *Complete Bibliography of the Writings of John Ruskin*, will consist of five divisions—the first dealing with first editions, the second with separate issues of single poems, the third with collected editions, the fourth with the poet's published letters, and the fifth with Browningiana.

MACMILLAN & Co. have nearly ready for publication a series of *Object Lessons in Elementary Science*, prepared in accordance with the scheme issued by the London School Board. The author, Mr. Vincent Murché, who is Head Master of the Boundary Lane Board School, Camberwell, has already used the lessons with success in his own teaching; and Mr. Acland, the Vice-President of the Council, expressed his approval of the method on a recent visit to the school.

SOME dainty little handy volumes of fiction are to be published this season in permanent covers by D. Appleton & Co. A brilliant story of New York and Newport, by Henry Golet McVickar, will appear first, under the original title of *The Purple Light of Love*. Mr. William Allen Butler, the author of *Nothing to Wear*, has revised a story which first appeared anonymously, entitled *Mrs. Limber's Raffle*; and there is a promise of a brilliant new book by Miss Kate Sanborn.

THE title of Walter Besant's new novel, the first instalment of which appears in *Harper's Bazar* for July 7, is not *A Crown Windfall*, as was at first an-

nounced, but *Beyond the Dreams of Avarice*. This change of title was made in accordance with the latest word from the author. "Beyond the Dreams of Avarice" is more easily understood than "A Crown Windfall;" but both titles suggest a subject that has seldom in the history of this country been more interesting than at the present period.

GINN & Co. will publish in the autumn a new volume of the "Ethical Series," entitled *The Ethics of Hegel*. It is translated and edited, with an introduction, by J. Macbride Sterrett, D.D., of Columbian University, Washington, D. C., author of *Studies in Hegel's Philosophy of Religion*, etc. Other volumes in preparation are *Hobbes*, by Prof. G. M. Duncan, Yale University; *Clarke*, by President F. L. Patton, Princeton College; *Locke*, by Prof. E. Hershey Sneath, Yale University; *Kant*, by Prof. John Watson, Queen's University, Canada.

HARPER & BROTHERS have in press an illustrated pamphlet, entitled "Summer Reading," which contains critical notices of Blackmore's *Perlycross*, Davis's *The Exiles and other Stories*, Capt. King's *Cadet Days*, Miss Wilkin's *Pembroke*, Thomas Nelson Page's *Pastime Stories*, Ruth McEnery Stuart's *Carlotta's Intended*, W. D. Howells's *A Traveller from Altruria*, Bang's *Three Weeks in Politics*, Mrs. Steel's *The Potter's Thumb*, Hardy's *Life's Little Ironies*, Olive Thorne Miller's *Our Home Pets*, Emma Wolfe's *A Prodigal in Love*, and may other recent books.

EVERYBODY will regret that, after the August *Harper's*, there will be no more unpublished chapters of *Trilby*. Du Maurier's story will be complete down to what happened twenty years after the principal events described, and henceforth Trilby must take her place among the heroines who stand in well-ordered rows on library shelves. There can be no more delightful conjectures about her marvellous talent or the fate of Little Billee. The future reader of this enchanting tale will merely turn over the pages of the book and see for himself what happened.

IN the stories collected in a volume entitled *The Water Ghost, and Others*, soon to be published by Harper & Brothers, Mr. Bangs treats supernatural apparitions and psychological phenomena from an unusual standpoint. Sparkling dialogue and pervasive humor combine to produce a volume of ghost stories

which is decidedly unique. In lieu of tragic or at least serious phantoms, we have a later invention—the comic ghost. There is a vein of quaint originality running through all these extravagant and erring sprites and elves, whether they live in sea or fire, earth or air.

FOR the last year the women have had the upper hand in fiction; but a reaction appears to have begun with the appearance of a striking story, *George Mandeville's Husband*, which is to be published shortly in Appleton's Town and Country Library. We have heard a great deal of the "revolt of the daughters." This novel is said to offer a vivid if not inviting picture of the "advanced woman" and the effects of her teachings, and its appearance at this time is certain to provoke abundant discussion and criticism. The book is understood to be due to a well-known writer, whose identity is concealed under a *nom de plume*.

THE third volume of Méneval's *Memoirs of Napoleon*, which is to be published immediately by D. Appleton & Co., treats of the ill-fated Russian expedition, the collapse in the Peninsula, the invasion of France by the allied powers, the abdication and banishment to Elba, of Marie Louise and her unfortunate child, of the Congress of Vienna, the return from Elba, Waterloo, and the exile in St. Helena. The interest of this intimate narrative, by one who was in daily association with Napoleon as his private secretary, steadily increases; and this concluding volume, with its wealth of dramatic pictures, will be found most absorbing from beginning to end.

CASSELL & COMPANY announce for early publication the second volume of *Social England*, edited by Mr. H. D. Traill. Besides continuations of chapters in the former volume on law, religion, architecture, trade, the navy, etc., there will be the following special articles: "The Growth of a Common English Language," by Dr. Heath; "Travel and Exploration by Englishmen in the Early Middle Ages," by Mr. C. Raymond Beazley; "Mediaeval Town Life," by Mr. C. R. L. Fletcher; "Early English Music," by Mr. W. S. Rockstro; "Alchemy and Astrology," by Mr. Robert Steele; and "Some Episodes in Welsh History," by Mr. Owen Edwards.

The Life and Letters of James Macpherson, with a particular account of his famous quarrel with Dr. Johnson and a

sketch of the origin and influence of the Ossianic poems by Bailey Saunders, published by Macmillan & Co., forms an interesting book of the month. The author says: "My curiosity about so wide and perplexing a subject as the Ossianic controversy was aroused by an accident, and one of the recognized ways of getting rid of a burden is to write a book on it." He had access to documents which were unpublished, and obtained a portrait by Romney of the pseudo-Ossian, which is reproduced in a brilliant engraving, and forms the frontispiece of the volume.

CHARLES SCRIBNER'S SONS publish with praiseworthy punctuality a translation made by Louise Seymour Houghton of Paul Sabatier's *Life of St. Francis of Assisi*, the most popular and one of the most charming books in France at the present time. Every critic of any authority in Paris has written in praise of it. There has seldom been in many years in literature so reassuring an accord between the popular impression and the trained opinion of artists. The book will attract interest in this country not only for its subject and the quality of its style, but for the undeniable evidence that it faithfully reflects the mind and ethical aspirations of the French people at this moment.

Lessons in the New Geography, by Prof. Spencer Trotter, of Swarthmore College, Pennsylvania, is the title of a book soon to be published by D. C. Heath & Co. By the "New Geography" the author means that the point of view of this subject is essentially *human*. His idea is that as the earth is the theatre of human action the study of geography is the study of human life under the varied conditions of existence imposed by the different regions of the earth. The book aims to fulfil two phases of the study—the human and the imaginative. Its purpose is to present an outline sketch, suggestive and stimulating, and it is intended as a reader to supplement the regular work of the teacher and the class.

VOLUME XXXIX of the *Dictionary of National Biography*, edited by Sidney Lee, and published by Macmillan & Co., contains the names from Mozeton to Myles. Prof. J. K. Laughton wrote the account of the buccaneer Lieutenant-Governor of Jamaica, Sir Henry Morgan; Cosmo Monkhouse, the one of George

Morland, the painter; G. A. Aitken, of Peter Anthony Motteux, the translator and dramatist; Sir Alexander J. Arbuthnot, of Sir Thomas Munro, Governor of Madras; and other writers as competent, of other eminent men of England, whose accomplishments tempt one to think that scientists are very learned and estimable, but that history is well enough written in the records of individuals when the records are as carefully written as in this work.

Out of Step, as Miss Maria Louise Pool entitles the sequel of *The Two Salomes*, will be welcome to the large section of the American public to which Miss Pool's stories have been deeply interesting. *Out of Step* is no less dramatic than *The Two Salomes*, and it strikes a deeper chord of emotion. A powerful climax is reached in the concluding chapter of the story. The curious psychological study which is represented in such a heroine as Salome is worked out in the fullest values of light and shade. In the terms of theology it is the struggle between free-will and foreordination; in the terms of science it is the conflict between the forces of heredity and environment, between nature and nurture. This book is indispensable to readers who would know how the earlier novel "turned out."

THE hope has often been expressed that some of the many Sanskrit writings that were certainly carried to China during the Middle Ages might yet be found in that country. Hitherto no authentic information has been received, though Dr. Edkins caught sight of some inscribed palm-leaves in a ruined Buddhist monastery, in the province of Chekiang, about thirty years ago. This monastery was recently visited by Dr. A. O. Franke, a pupil of Prof. Kielhorn, of Göttingen, who was able to take photographs and tracings of the writing. It turns out to be in the Nepalese character of the twelfth or thirteenth century. Prof. Kielhorn's report on this interesting discovery, together with his transcript of the text, which is unfortunately in a very fragmentary condition, it is hoped will be printed shortly.

ROBERTS BROTHERS publish *Poor Folk*, a translation from the Russian of F. Dostoevsky by Lena Milman. The tale is told in letters that are interesting, pathetic, and permanently impressive.

The work has a preface by George Moore, who assumes his favorite attitude. He gives his ideas of writers of stories, French, English, Russian, and American. He expresses surprise that critics "confused the merits of Mr. Kipling's well-hammered anecdotes with the exquisite sensibilities of Mr. Bret Harte's little masterpieces." The reasons which he gives for this and other opinions are not always as true as the opinions themselves. It would not be surprising if he liked the Venus of Milo not because it is beautiful, but because one of its arms was broken. He says: "The desire to be witty, to be epigrammatic, has led men into phrases which they afterward regret." Mr. Moore is amusing, which is praiseworthy. The volume is prettily illustrated with the figure in white on a black background of Vazvaza at her window.—*N. Y. Times*.

The Christian Work says: "One who has not read *The Stickit Minister* has missed one of the sweetest and most delightful stories of recent days. The author is a pastor of Scotland, a young man by the name of S. R. Crockett. A story by him is running at the present time in the columns of *The Christian Leader* of Glasgow. *The Stickit Minister* is full of the most delicious humor and pathos mingled with many quaint and lovely pictures of the homely life of the Scottish people. There are other short stories in the volume, all of them of the same attractive qualities. The steadfastness of David Oliphant and the constancy and independence of Grace Gordon cannot fail to excite the sympathy and admiration of every right-minded reader, and the progress of 'Cleg Kelly, Mission Worker,' is full of useful lessons for the workers in the slums and among the toughs. 'John Black, Critic in Ordinary,' has many an imitator in almost every parish, as has 'The Candid Friend' among the people we know, while the heroine of the 'Midsummer Idyl' probably stands out in unique history. It is a creditable fact that *The Stickit Minister* is one of the most popular stories of the present year."

MACMILLAN & Co. have practically completed arrangements for their new Bible Dictionary, to be published before the end of 1896. In conjunction with his friend and associate, Dr. Sutherland Black, the late Prof. W. Robertson Smith had planned the work, and to a certain extent carried it out, when it was inter-

rupted by his protracted and distressing illness. No later than last February he asked Prof. Cheyne to take over his share in the editorship, while himself still cherishing a hope (not destined to be realized) that he might be able to assist the editors. It is the desire of the joint editors to avail themselves as much as possible of the material (both published and unpublished) left at their disposal by Prof. Robertson Smith; and among other scholars and specialists who have promised their help may be named Profs. Driver, Sanday, and Margoliouth (Oxford), Robinson, Ryle, Middleton, Ridgeway, and Bevan (Cambridge), A. B. Davidson (Edinburgh), A. B. Bruce and G. A. Smith (Glasgow), A. R. S. Kennedy (Aberdeen), Bennett (Hackney College), Whitehouse (Cleshunt), Tiele (Leyden), Nöldeke, Budde, and Spitta (Strasbourg), Wellhausen (Göttingen), Jülicher (Marburg), Socin and Guthe (Leipzig), Stade (Giessen), Schmiedel (Zurich), Schürer (Kiel), Moore (Andover), Francis Brown (New York), Haupt (Johns Hopkins University), and Toy (Harvard), the Rev. Dr. Abbott (late Head Master of the City of London School), Dr. Wallis Budge, of the British Museum, Dr. Benzinger (Tübingen), Dr. W. T. Thiselton Dyer, of Kew, Mr. L. W. King, of the British Museum, Dr. C. Creighton, Messrs. James, Shipley, Burkett, and McLean (Cambridge), Messrs. Charles and Gray (Oxford), and Mr. Addis (Nottingham).

THE third and concluding part of A. Ziwet's *Theoretical Mechanics* treats the subject of Kinetics. About half the volume is devoted to the kinetics of a particle, the remainder being given to a careful study of the kinetics of a rigid body and a brief discussion of the fundamental principles of the kinetics of a system.

The first part of the chapter on the motion of a particle (impact, rectilinear motion) gradually introduces and illustrates in an elementary way such fundamental ideas as momentum, impulse, kinetic energy, force, work, potential energy, power. Then the general equations of motion of a particle are discussed; and the principle of kinetic energy (or *vis viva*), that of angular momentum (or of areas), and the principle of d'Alembert, are explained and applied, first to the motion of a *free* particle (central forces,) then to constrained motion. The author has followed the example of such recent writers as Budde and Appell in treating

the constraints of a particle with more than usual fulness, explaining the method of indeterminate multipliers and Lagrange's coördinates for a particle. It is believed that this will materially aid the student in understanding the use of these methods in the general case of the motion of a system.

The chapter on the motion of a rigid body, after a discussion of the fundamental principles and of the theory of moments and ellipsoids of inertia, takes up separately the action of impulses and the motion under continuous forces. The last chapter, on the motion of a general system, is necessarily brief, owing to the elementary character of the treatise. A sketch of the theory of Lagrange's generalized coördinates is however included.

Besides the illustrative examples, numerous exercises are inserted for practice. The mathematical preparation assumed in the student does not extend beyond the elements of the differential and integral calculus.

DR. FENNELL, editor of the *Stanford Dictionary of Anglicised Words and Phrases*, proposes to compile a "National Dictionary of English Language and Literature." It will be published in three demy 4to volumes of about 1000 pages each, and will also be issued in 50 monthly parts (64 pages each). It is intended to include all words and phrase-words found in English literature between 1360 A.D. and the present day, not professedly noticing derivatives used only by modern writers or facetious coinages, but including a number of words of good authority or of common speech never before registered in any dictionary. The work is to be based on full indexes of several carefully-selected authors, including Chaucer, Caxton, Elyot, North, Phil. Holland, Bacon, Pope, Johnson, Burke, Thackeray, Macaulay, and Ruskin; and the use of a word by Chaucer, Shakespeare, in the authorized version of the Bible, by Bacon, Milton, Pope, Johnson, Cowper, Burke, and Macaulay will always be briefly indicated, except in the case of very old and thoroughly familiar words. At the same time quotations from hundreds of other authors will be used, many thousands having been already collected. Among these are large numbers of quotations dated earlier than the earliest given in any dictionary. The date of authorship and exact references will be given with every quotation. The order in which the various senses and usages

of a term are placed is popular, but the order of historical development is indicated by numbers inclosed in brackets. The encyclopædic element, namely, terms seldom used except in technical works, though treated as subordinate, will be adequately represented.

The cost of producing the book is estimated at 16,000*l.* at the least, and subscribers are consequently much needed. Among those who have come forward are the Duke of York; the Lord-Lieutenant of Ireland; the Vice-Chancellor of the University of Cambridge; the Masters of Peterhouse, Trinity Hall, St. Catharine's, Jesus, Christ's, St. John's, Trinity, and Selwyn; the Lord-Lieutenant of Cambridgeshire; the Mayor of Cambridge; Sir T. F. Wade; Sir E. Elton; Sir H. T. Wood; Profs. Skeat, Sidgwick, Liveing, and Cowell; Drs. Jackson, Reid, Postgate, and Aldis Wright; Mr. Fletcher Moulton; Mr. P. M. Thorton, etc. Subscribers should send their names to Dr. Fennell, at Barton Cottage, Cambridge. The subscription, if paid this year, will be only three guineas, or four pounds for the edition in parts.

IN these days of skeleton steel construction which has been developed because of the erection of twenty to thirty story buildings, it seems well to pause and look at the systems of construction originated and successfully employed by the mediæval builders.

The celebrated architect, archæologist, and philosopher, M. Viollet-le-Duc, in his *Dictionnaire Raisonné*, has written an interesting section on "Construction." Valuable as the entire dictionary is to both architects, archæologists and enlightened general readers, this section has, strange to say, never before been completely translated into English, although often attempted.

Mr. George Martin Huss, architect, of New York City, who has been in the active pursuit of his profession for the past twenty years, had occasion to use this valuable and intensely interesting section on "Construction" in preparing a scheme which was premiated for the proposed Cathedral of St. John the Divine, now erecting at Morningside Park, New York

City, and at that time conceived the idea of translating it into English. It has been appearing from time to time with all the drawings and illustrations of the original carefully reproduced in the pages of the *American Architect and Building News* and will shortly be issued in book-form by the well-known publishing house of Macmillan & Co., in both England and this country.

In Viollet-le-Duc's article on "Construction," the contrast is well brought out between the methods of the powerful Romans, who had established a regular uniform government in the midst of so many allied and conquered peoples, and who had resources in their hands which were absolutely lacking in the provinces of the Gauls, and the economical yet effective means employed by the builders of the Middle Ages, who, without the great Roman roads, or without money to buy materials or to obtain beasts of burden, when each abbot, each lord, regarded himself as an absolute sovereign, so much the more jealous of his power in proportion as the country over which it extended was small; who could not organize regular levies of men, where many powers quarrelled for preëminence, where the inhabitants were scarcely numerous enough to cultivate the soil, and where war was the normal condition, and yet who did, with all these disadvantages, rear such splendid and imposing monuments, both light and graceful in form and withal so stable that, hundred of years afterward, we fail to find their parallels in even these enlightened, and certainly more blessed times.

The lesson to be learned seems to be well brought out in these pages. Insistence is strongly made of adapting the means at hand to the end desired in a good and common-sense way, as compared with the often senseless adherence to obsolete academical formulæ.

The interest of the general reader is maintained to the end. Amongst other facts noted is the origin of the *pointed arch* and the common fallacy exploded that this arch was employed by the Middle Age builders because it was more "religious" (!) than others.

Reviews.

Primitive Civilizations; or, Outlines of the History of Ownership in Asohaic Communities. By E. J. SIMCOX. 2 vols. 8vo. (Macmillan & Co.)

"The history of civilization is in great measure the history of the progressive appropriation by mankind of the various resources of the natural world. To know what men do and what they have is to know practically all that history can tell us about what they are." This is the premise upon which Mr. Simcox bases the argument which runs through the eleven hundred closely printed pages of his work on "Primitive Civilization." In other words, he contends that a history of ownership is a history of the way in which people live. What a man appropriates, enjoys, and uses, more than anything else goes to build up the fabric of his everyday existence; and as the objects which come to be regarded as property increase in number, the social and political significance of their possession increases also. A complete history of ownership, therefore, would furnish a complete history of civilization, or of the human race.

The proper way, one would naturally imagine, to get at the beginnings of the history of ownership would be to examine the psychological foundations of the human habit of acquisitiveness, as exemplified first among the lower animals and young children, and then among men at the lowest stage of civilization. But we lack this last and most important material for study; for the very lowest class of existing savagery is far in advance of that stage when our ancestors first began the custom of claiming things for their own. The primitive savages of antiquity passed away ages ago, and we have no record of them left. Our knowledge of man begins with the primitive civilizations of pre-historic times, with races already possessed of political, religious, and social ideas. Egypt, Babylonia, and China are the three great seats of archaic civilization; and the history of each is absolutely free from European influence. Two of them are remarkable for the permanence as well as the antiquity of their national greatness, and from the abundant records they have left behind them we are able to reconstruct, to some extent, at least, the outline of their social and industrial life, and to understand upon what principles they regulated that portion of it which had to do with the acquisition and management of property. But the economy of these three great nations differs in a multitude of details. The surviving records which reflect their ancient life tell us most concerning family relationships in Egypt, concerning commercial relationships in Babylonia, and in China most

respecting the relations between the ruler and the common people. And yet it is certain that, though differing in the prominence of these particular features, the civilization they each represented was in effect the same. The author considers the civilization of Egypt first, not because it is the more ancient, but because of the abundance of material. He takes the ground that the character of religious beliefs, the state of art and science and the course of political and social development are all reflected in proprietary institutions wherever they exist. This fact being recognized, all that it can be useful to attempt is to describe some prominent and representative types of law and custom, giving preference to those which have obtained over the widest space or for the longest time. "There is no one of the leading traits of modern family life," says the author, "which can be put forward as so pre-eminently and absolutely natural as to be universal. Polygamy flourishes along with rarer experiments in monogamy, and has been practiced by women as well as men. Children are sometimes reared and sometimes abandoned or put to death by their parents. Marriage is sometimes a light relation, deriving pleasures on both sides, sometimes an indestructible bond, trebly woven, of duty, inclination, or convenience, and sometimes it rests on a one-sided utility, involving the virtual slavery of wives; sometimes the authority of the father, sometimes that of the mother, and sometimes that of both parents over their children is unrecognized, while elsewhere the authority of one or both is carried to the point of almost fantastic absoluteness. No nation has attained to a civilization of any solidity and grace without organizing the domestic relations in a way that includes some ideal elements; and in what are called domestic civilizations, the organization of the family was complete at the earliest date to which our authorities extend." The author believes that long before the so-called Aryans and Semites of history took the foremost place in the Old World, probably before they were clearly differentiated, the first civilized states in the world were founded by men of some other race, humane, industrious, non-political, but with a moral philosophy for the use of princes; liberal in the treatment of women, with the most unchanging customs of any people that ever lived, and with the most enduring records of their life. . . .

The domestic relations among the Egyptians sixty centuries ago were peculiarly happy. The wife occupied a position of substantial equality in relation to her husband for which it would be as hard to find a par-

allel in modern as in ancient history. In the tombs of the ancient monarchy husband and wife are represented sitting side by side, the hand of one resting caressingly on the other's shoulder, with sons and daughters standing round them, offering flowers, sitting at their feet, or embracing the father's knees. Marriage contracts were customary; and though there were no laws against polygamy, the proprietary rights of wives and children were no doubt one of the strongest influences at work in making monogamy the rule in Egypt.

Much less is known of early Babylonian civilization than that of Egypt.

It was in the development of trade and commerce, and especially banking, that Babylonia and Chaldea were in advance of all the rest of the world. Mercantile documents, mortgages, agreements, and decisions in thousands have been preserved on the brick tablets found in the ruins of Babylonian cities; and it is only through those that some idea of the domestic relations and family law may be arrived at. From these, in which the various members of families are mentioned, their place and rights may be inferred. The marriage contracts show that the wife holds no mean place in the household. She has separate property rights; and there are penalties invoked against both, in case either should transgress the marriage covenant. Daughters had the same property rights as sons, and shared with them equally in the division of inherited property.

Under the head of "From Massalia to Malabar" the author discusses the ancient civilization of the Phœnicians and Carthaginians, the pre-historic peoples of Asia Minor, Greece, and Italy, the Etruscans, Lyicians, and Rhodians, Crete and Sparta, the legendary Amazons and historical Iberians, and finally the inhabitants of Arabia.

The second of these two large volumes is devoted wholly to primitive civilization in China—its industries and their organization, marriage and inheritance, agrarian laws and customs, with a history of the progress of the country under the various dynasties; and there are three chapters on contemporary China, life in Chinese villages, and commerce and trade. The work is exhaustively indexed.—*Boston Evening Transcript*.

Three books, treating respectively of ownership in Egypt, ancient Babylonia, and Asia Minor and Greece, constitute the first volume of Mr. Simcox's important work. He precedes these by an introduction and by a chapter devoted to a consideration of those pre-historic problems which present themselves to the student of early civilizations, and by the time he has fairly started upon the systematic examination of his subject he may be said thoroughly to have cleared the ground of preliminary difficulties.

It is indeed true that the history of the progressive appropriation by mankind of the va-

rious resources of the natural world is to a great extent the history of civilization; but whether it can be claimed that a complete history of ownership is a complete history of the human race is perhaps open to doubt. Unquestionably, the consideration of prominent and representative types of law and custom must go a long way towards establishing a knowledge of the existing conditions of civilization; and we concur with Mr. Simcox in thinking that "the use of history is not to sum up the varied experience of the past in a compact formula, but to enlarge our vision of the present by a reflection of past and future possibilities. What lies behind us is neither a direct advance along a single line of progress nor yet a cycle of eternal self-repetition; and it is certainly within the power of historic science to discourage the repetition of the least successful social experiments of former times by tracing the causes and extent of their failure." This service the author has helped to perform in the volumes before us. He carries us back to a consideration of the early Egyptian monarchy and the Egyptian theory of the ruler's duty. He examines the economic order then prevailing with especial reference to fertility and food—gives pictures of the state of agriculture, of cattle-farming, of the administration through stewards, of the general conditions of commerce and industry, domestic and foreign traffic, art and architecture; passing to an examination of the laws of caste and descent, the religion of the nation and the priesthood, having particular regard to animal worship, ancestor worship, and the proprietary interests of the priests. A chapter on civil law and custom is followed by one on the domestic relations and family law, wherein the proprietary partnership in wives and the proprietary rights of children conclude a very informing survey of ownership in Egypt. In Book II. Babylonia is treated on the same general principles, and the reader is furnished with luminous observations. Concerning Sumerian civilization, Babylonian chronology, commercial law, and contract tablets (with details about mortgages, title-deeds, and contracts in ancient Babylonia), and domestic relations and family law. Book III. ("Massalia to Malabar") deals with the Phœnicians and the prehistoric populations of Asia Minor, Greece, and Italy in a style of admirable clarity and systematic method.

It is, however, in the second volume of Mr. Simcox's work that the average student (even though a specialist) will probably find the matter of keenest interest. This second volume is wholly filled (barring some excellent appendices) with Book IV., which is devoted to ownership in China. Beginning with a brief essay upon "The Land and its History," the author examines the ancient monarchy, the political ethics, political economy and rural economy and the industry and trade of China during the period of its middle anti-

quity. It would be hard to find any historical study more fascinating than that of Feudalism; of the philosophers of the hundred schools; of the usurpation of T'sin and the reign of the Han Dynasty, as given in the second volume; of the Chinese system of finance and taxation; of education, art, and the social changes under the Ming. Of the Manchukuo dynasty and of wages and the organization of industry in contemporary China the author writes with singular perspicuity and interest. He of course keeps continually in view his main thesis, which has reference to the history of ownership and the manner in which proprietary rights have arisen and been maintained; but his views are so broad that a large amount of collateral information is imparted in a way which renders study quite the reverse of fatiguing.

Mr. Simcox has here made a very valuable contribution to historical knowledge, and has done much to correct certain false theories concerning the origin of ownership in land and chattels.—*Philadelphia Evening Bulletin*.

The Memoirs of Edmund Ludlow, Lieutenant-General of the Horse in the Army of the Commonwealth, 1625-72. Edited by C. H. FIRTH, M. A. Two volumes. 8vo. (Macmillan & Co.)

The death of William Walter Phelps, just as these volumes make their appearance, recalls the historical and political connection of the English Commonwealth, the execution of Charles I., and the career of Cromwell, with the development of the American colonies. For the Appendix shows that William Walter Phelps, of New Jersey, and Charles A. Phelps, of Massachusetts, erected a tablet in St. Martin's Church, Vevay, to John Phelps, one of the regicides, "in memoriam of him who, being with Andrew Broughton, joint clerk of the court which tried and condemned Charles the First of England, had such zeal to accept the full responsibility of his act that he signed the record with his full name." All the colonies received their quotas of churchmen and royalists while the Commonwealth was in power, and of Nonconformists after the Restoration. The story of the "great crime," as believers in the sanctity of crowned heads call it, from the lips of one who took a very prominent part in that and subsequent events, is of deep interest to every one who cares to weigh the possibilities of a people governing itself; it is of double importance to Americans who have been trying for much more than a century to make a success of what was a failure in Great Britain during the seventeenth century.

Ludlow was a stern republican. He was not much of a diplomatist, but he stood out from the men of his time by reason of his rugged honesty of purpose and refusal to truckle to Protector or King. His view of

Cromwell by his elevation; a man who proved a traitor to his country by failing to destroy the royalist idea, but on the contrary proceeded from tyranny to coquetting with a crown for himself and his descendants—is an extreme view, making no proper allowances for the disagreeable fact that the British people were not wise enough, sane enough, educated enough, self-respecting enough to support a republican form of government. Yet Ludlow's view is a good antidote to such poisonous stuff as Carlyle has mixed into the brilliant ragouts which he passed upon this country for history. The distorted Cromwell of Carlyle is brought down to a very different person in Ludlow's memoirs, and one feels that, while both are wrong, the picture by the friend, contemporary, and critic is far closer to fact. The difference extends to style. Ludlow writes a good, strong, unvarnished English, in which we have no rhetoric, no pyrotechnics, no Carlylese. This helps to impress the reader with the writer's own belief—his firm and inevitable, immovable belief—in his own attitude toward men and things, while Carlyle's method has just the opposite result. He was drunk with his own phrases, and cared far more about startling his reader than about the closeness to reality of his facts.

Edmund Ludlow was the son of a Wiltshire knight. Born in 1617, he died in 1692 at Vevay, Switzerland. His father was a man of note, republican in feeling, but many of his family ranged themselves on the side of the King. Active in securing Wiltshire for the Parliament, he became famous for a siege which he endured in a castle of the Arundels, and upon the execution of Charles made himself respected and trusted by a thoroughgoing public spirit. He was the stuff from which that century fabricated Puritans, Quakers, martyrs for conscience' sake, dogged adherents to ideas of religion or politics. A touch of sanctimoniousness was not wanting. But while he could not get it through his head that his fellow-countrymen were in the main a poor-spirited, besotted folk, who did not want to be free to manage their own affairs themselves, and regarded the blood of a king as something very awe-inspiring; neither could he realize that the Commonwealth, if it governed in the same tyrannical way as the King, was no better than the monarchy. The bitterness of a man high enough in counsels to be in some degree a rival to Cromwell and Monk can be easily seen in his memoirs; but allowance may also be made for his age, his absence from England as an exile, and for the effect on his temper of constant efforts made by Charles II. and Henrietta Maria to have him kidnapped or assassinated. The parts of the memoirs describing the repeated attempts to kill the regicides in their retreats in Switzerland, in one case successful in murder, in many others successful

in luring them to countries which violated their right of asylum and gave them up to their enemies, are among the best in the book.

The memoirs themselves were printed in 1698 in England, with Vevay on the title page, but portions of them were suppressed, notably passages reflecting on Sir Anthony Ashley Cooper, who became the Earl of Shaftesbury. These passages were found in manuscript and are inserted in the new edition. If other suppressions were made they seem to have perished. The memoirs end rather abruptly in 1672, with the attack of Emanuel of Savoy on Genoa and the Genoan victory—a piece of news which seems to show that the exile in Vevay was losing interest in home affairs. . . .

Ludlow's memoirs are good reading for all who enjoy history at first hand.—*New York Times*.

The Protected Princes of India. By William Lee Warner. 8vo. (Macmillan & Co.)

With some of the peculiarities of English rule in India we are unfamiliar. We hear of native states, understand that they really are Hindu or Musselman duchies, as it were, and these under English tutelage. There is a native prince, very superb in appearance, who rides about on an elephant, with troopers on Arab horses before him, but who has a kind of stepfather to watch over him, known as the British Resident, and without whose official consent the prince cannot appoint or dismiss a policeman. More or less, then, according to whether the native ruler can be trusted, is he tied up with apron-strings. It would be simply silly if the British Government acted otherwise. We are induced to believe that of all shams the native Indian prince is the hollowest.

The Indian Empire includes 964,993 square miles of British territory, with 221,434,862 so-called British subjects; but besides that there are 644,717 square miles of territory with a population of 66,908,147—a little larger than our own, the land inhabited by a race which, in the absence of naturalization, are not British subjects, and their land, by the law of India, is considered foreign territory. What Mr. William Lee-Warner is desirous of explaining in this volume is how these princes and their territory have survived. How was it that they were not absorbed? As all things under British rule ought to have precedents, can there be any logical sequence which can explain present conditions? Supposably, at least as far as human understanding goes, the present status arose from the necessities of the case. To divide and then to rule is a sound old Roman principle. Moreover, it was wise to have certain buffer states. Perhaps when the tide of English conquest was at its height in India there was a certain check to progress, because

Great Britain then had her hands full with Napoleon. Anyhow, when the books are consulted and an endeavor is made to classify these states, that is not so difficult; but to give reasons for them is another matter.

It is a complex and delicate bit of machinery, so the author states, and subject to changes, due to the restless activity of the age. Social movement in the Orient may be slow, but it is to be hoped that it never can go backward to the state things were in before the English went to India. Perhaps the preservation, the building up, or solidifying of these native principalities was not intended by the East India Company. If they remain, however, it is a signal instance of good faith and perhaps of political sagacity. The situation is fair enough for to-day. Should conditions ever arise when changes will be necessary, the English will hold the key to the situation.

When Charles II. confirmed Queen Elizabeth's charter given to "the Governor and Company of Merchants of London trading into the East Indies" the company was "empowered to make peace or war with any Prince not a Christian." Such a document, of course, comprehended the right of making treaties of peace or defensive alliances. To-day it is the Political Agent who acts for the defunct company, and the legal juggle is considered binding. The author follows carefully the history of each native state, and presents the exact conditions of to-day. Over these native princes and their Political Agents hovers "Her Majesty the Queen-Empress." This lady is no fiction, though created by Disraeli. There are obligations entered into and direct relations with the Queen-Empress. Should native princes misbehave themselves, they are supposed to be waging war against the Queen.

It is of little satisfaction for the native recalcitrant to know that he cannot be called before a British court. The method of quieting him would be to send an armed force into his country and to upset him. Thus in 1857, his Grace the Nawab of Furruck Abad showed temper. England showed her teeth, too, and the Nawab gave in and clamored for amnesty. He was deposed and banished. The chances are that a native prince, evincing an overdisposition to assert himself, would have his state taken from him entirely. In the same way, no quarreling among princes is permitted.

The conditions, then, under which many parts of India are supposedly independent are really nonsensical. It is the semblance of the thing, not the reality, that exists. A native prince may be satisfied to play potentate, and do many crude Anglo-Indian things; but the Foreign Office, or the Colonial Office, and the average Englishman at home know what a sham it all is. And

perhaps it is all for the best; for the return of native rule in India would be sure to bring about a sea of blood, and there would be anarchy. There are differences between the meeker Hindu, who believes in Buddha, and the fanatical adherent to Islamism, who never will be mollified. In the author's title, "The Protected Princes of India," we see a qualifying adjective which exactly explains the situation. These princes exist according to the pleasure of a dominant race, the English.—*New York Times*.

A Mound of Many Cities. By F. J. Bliss. Palestine Exploration Fund. 8vo. (Macmillan & Co.)

Under the above title Mr. Bliss gives an interesting account of the excavations which he carried out at Tell-el-Hesi, the supposed site of Lachish, for the Palestine Exploration Fund. The excavations were commenced in 1890 by Prof. Flinders Petrie, and they were continued during 1891-92 by Mr. Bliss, who has described the results he obtained, in clear, modest language. The results, though of great archaeological importance, are somewhat disappointing; for they do not supply any direct evidence that the mound is the site of Lachish; and excepting the clay tablet with an inscription in cuneiform, few articles of value or interest were found.

Many centuries before Christ an unknown people, possibly Amorites, founded a town sixteen miles east of Gaza, on a bluff 60 feet above the torrent-bed now known as Wady-el-Hesi. The town, constructed of sun-dried bricks, as buildings have been in the East from the earliest times, was for some cause abandoned. The mud houses fell to pieces, and streets and rooms were alike filled with fallen earth. On the ruins of this city another was built; and so, during the course of centuries, town followed town until there was a mass of ruin 60 feet high. Then the site was finally abandoned, and centuries of wind and rain converted the vertical series of towns into the mound called by the Bedawin Tell-el-Hesi.

Mr. Bliss cut down one third of the mound, layer by layer, and about 750,000 cubic feet of earth and rubbish were systematically removed and carefully examined. The mode of excavation adopted was well calculated to secure accurate results, and the system of offering *bakhshish* for all finds seems to have counteracted any tendency to petty theft. Mr. Bliss's descriptions of his work and of the men and women who worked for him are decidedly pleasant reading. With the Bedawin and the fellahin, no less than with the representative of the Porte, he was on the best of terms; and he has shown an aptitude for excavation which must be highly gratifying to the distinguished explorer under whom he served a short apprenticeship.

Mr. Bliss considers that the mound con-

tains the remains of eleven cities; and he dates the first settlement as early as B.C. 2000, and the final abandonment of the site between B.C. 400 and 300—a period indicated by the absence of coins and other late objects. About midway in the Tell is a bed of ashes, 3 feet to 7 feet thick, which appears to extend over its whole area, and to form a marked line of separation between the six cities above and the five cities below it. Immediately beneath this bed was found a small tablet of hard burnt clay resembling, in size and shape and in the forms of the cuneiform characters inscribed upon it, the tablets discovered at Tell-el-Amarna. None of the articles associated with the tablet or found below its level is later than the eighteenth dynasty, so that the city in which it was discovered may with some certainty be dated at about B.C. 1450. The importance of this find can scarcely be exaggerated; for the tablet not only dates the pottery and other articles found with it in the mound, but it confirms the opinion, expressed many years ago by Prof. Sayce, that inscribed tablets of pre-Israelitish Canaan lie buried beneath the soil of Palestine. On the tablet a certain Zimrida is twice mentioned, who may possibly be identical with the Zimridi, Governor of Lachish, one of whose despatches to the Egyptian Pharaoh was found at Tell-el-Amarna.

Without entering into a discussion of the dates assigned to the several cities by Mr. Bliss, we may mention that in the two earliest, pottery of a well-marked type and copper or bronze tools were found. An analysis of the tools by Prof. Gladstone showed that they contained no admixture of tin, and indicated that the makers were aware of a process by which they could harden their copper so as to make it a good cutting instrument. Above these cities there is a distinct change in the character of the pottery: Phœnician pottery first appears, and with it were found fragments of pottery resembling the finest Egyptian-ware of the Tell-el-Amarna period.

In the first two cities above the bed of ashes much Phœnician pottery, some of a good type, was found, associated with eighteenth and nineteenth dynasty scarabs, a cylinder with twenty-second dynasty glazing, and a fragment of a plate (Fig. 194) with three Phœnician letters, which Prof. Sayce considers cannot be older than the eleventh century B.C. From the same cities came a scarab (Fig. 115) with characters supposed to be Hittite or badly formed Egyptian hieroglyphs; and the only ornamented stonework uncovered—a pilaster (Fig. 114) in low relief, terminating in a volute, which has a striking resemblance to, though more archaic than, the pilaster unearthed at Jerusalem by Sir C. Warren ('Recovery of Jerusalem,' p. 89). In the fourth city above the ashes was found the fragment of a neck of a jar (Fig. 197), inscribed with four Phœnician

letters, which Prof. Sayce and M. Clermont Ganneau consider to be of pre-exilic date. Above this city iron objects are common, and there is much of the polished red and black Greek-ware which is known to range from B.C. 550 to B.C. 350.

There seems good reason to suppose that Tell-el-Hesi is the site of Lachish, but unfortunately nothing has been found which enables us to identify the city destroyed by Joshua, that fortified by Rehoboam, or that of which the siege by Sennacherib is so graphically represented on the Assyrian slabs in the British Museum. Possibly the city immediately below the bed of ashes is that destroyed by Joshua, and Mr. Bliss's City VI. the one besieged by Sennacherib.

A Mound of Many Cities is well illustrated, and there are useful appendices containing Prof. Sayce's translation of the tablet; Dr. Gladstone's analysis of five of the metallic objects; Prof. Day's notes on the bones, teeth, and shells; and Mr. Spurrell's report on the flint implements found. The book would have been improved if a sketch-map showing the position of Tell-el-Hesi had been added, and if the 'finds,' with their levels, had been given in a tabular form.

Mr. Bliss has shown that he can carry out excavations on scientific principles, and describe clearly what he finds. We have no doubt that the excavations which he has lately commenced at Jerusalem will be conducted in an equally satisfactory manner, and we hope that they may be attended with even more important results.—*The Athenæum*.

Verona, and Other Lectures. By John Ruskin. With Illustrations from Drawings by the Author. 8vo. (Macmillan & Co.)

This is a volume of real Ruskin—a thing to give a good welcome to after the recent books that have been published under his name. It is something better than youthful, immature utterances, or even mature utterances on subjects about which Mr. Ruskin has nothing particular of value to say, gathered and given to the world by enthusiasts more zealous than discreet. Some of the lectures take us back to the level of his best work, and all of them are on themes that bring out his special knowledge and individuality. Three out of the five chapters, "Verona," "The Story of Arachne," and "The Tortoise of Ægina," were read as lectures at the Royal Institution, at Woolwich, and at Oxford, in 1870; but only fragmentary newspaper reports of them have been printed before. The last two, "Candida Casa" and "Mending the Sieve" (1882-1885), were intended for a volume of "Our Fathers Have Told Us"—a general review of Christian history, of which "The Bible of Amiens" has already been published—and one of them, "Mending The Sieve," was read as a lecture at the London Institution in 1882. There is nothing, there-

fore, very recent in the volume, and its subjects are widely different. The first is architectural and historical, the next two mythological and moral, and the others mainly historical. It is not necessary to say that the titles sometimes hardly suggest, still less cover, the subjects dealt with.

Verona is a book that only old readers and lovers of Ruskin will take full delight in. In the first place the delight it affords is largely reminiscent, for a great place among his works cannot be claimed for it. Made up mainly of familiar lectures, its bulk of solid information and criticism is small enough. But its thinness is one of the reasons of its value to old lovers, who will find in it a quick, clear survey of those characteristics that have given Mr. Ruskin his peculiar place in literature. They meet us here as we turn each page; and the slightness of the matter prevents them from obscuring themselves. Mr. Ruskin's influence is not where it used to be; but I doubt if it be less powerful, though many that were wont to be moved by it have slipped out of its reach. At least, it is to-day very strong, very wide; and they are very important sections it affects. It is no reproach to that influence, but rather its peculiar glory, that it is strongest with those, and they are numerous, indeed, who would without it be peculiarly unsusceptible to art and culture. He has captured hordes of Philistines, and made of them something better. He has given them eyes and ears—often his, alas! not their own; but that he could not help. He has poured into them an interest in beauty which is in no way affected, and made the great imaginative works of the world as real to them as the commonplace sights and incidents of their narrow experiences. It is not his literary qualities that have done this, in the first place, though his rich and vigorous English has been a secondary power of great importance. No, his influence has lain in the quality which in some of its manifestations is not a pleasing one—which, indeed, is the chief cause of his alienation from a fastidious minority. Not of set purpose, but instinctively, he has used the one means that will always appeal to the great mass of his countrymen and women. He has bidden them approach art through morality. Moral fervor, moral instruction, the constant mental attitude of teaching and preaching, are at the root of his wide influence. Mr. Pater might perfect his style as he liked, might be even a finer, saner guide to the art of Italy than he is—he could never possess that influence. Indeed there are two Ruskins, and it is not the writer of exquisite prose, the lover of art and natural beauty, that wields this power, but Ruskin the benevolent schoolmaster, who lectures and scolds and exhorts and explains, with infinite patience, and that self-confidence and unselfish enthusiasm that breed conviction.

This missionary Ruskin, to whom the other owes his potency, is here abundantly present, but especially in "The Story of Arachne," which speaks of the homely basis and the purity of art.

Akin to Mr. Ruskin's pedagogic inspiration, but not with equal influence either to convert or to repel, is his marvellous power of exposition. With a cooler head and less individuality he might have here been unsurpassed; and as it is, his gift of clear, proportionate description, whether of a place, an epoch, a process of thought, or the meaning of a myth or symbol—making large concessions, in the last case, to his particular point of view—rouses one's admiration at every turn. It would be easy enough to carp at his division of Veronese art into its four epochs, and at his interpretation of the spirit of the epochs, as being rough and not covering all the facts that a well-informed mind could think of. But in so few words, and these such as a child could understand, who could have set down so much essential truth, and have found space not only for definite facts, but for delicate and suggestive criticism? In mentioning this example, I should say that in it occurs one of those frank retractions of previously expressed opinions, which may give docile admirers an uneasy feeling of instability, but are yet the best evidence to others of Mr. Ruskin's capacities for criticism. Speaking of what he calls the Age of the Masters,—that is, of Luini, Mantegna, Bellini, and Carpaccio,—with its ideal of "pictorial perfectness and deliciousness," he says: Everything in the world was done and made only that it might be rightly painted—that is the true master's creed. I used to think all this very wrong once, and that it meant general falseness and hardness of heart, and so on. It means nothing of the kind. It means only that one's whole soul is put into one's work; and that the entire soul so spent is healthy and happy, and cannot vex itself with questions, cares, or pains." Another of those admirably simple and lucid expositions, which separate the essential from the unessential, draw out the moral meaning, and expose the inner beauty, is in "Mending the Sieve." The title is an allusion to the well-known miracle that St. Benedict performed for his devoted nurse, and the chapter is an interesting comparison of the separate worth to the world, of the inspirations that ruled on Monte Cassino and in Clairvaux. So, too, in "Candida Casa"—but let expectant readers here be warned that Whithorn is never reached. The chapter was meant, says the editor, to be the introduction to a sketch of early Christianity, but only manages to include a suggestion as to the Frankish origin of our navy, and a dissertation on shipping in the third century. We did not want anything of the kind, but no disappointment about "Candida Casa"

can hinder acknowledgment of Mr. Ruskin's gift of lucid narrative, even when he has the slenderest material to build it from. It is all part of his power of comprehensive and intelligent sight over large tracts of country or of time, his eye seeking and finding the essential lines and incidents, and awake to every beauty of tone and color.

The illustrations must not be passed over unnoticed. They are samples of Mr. Ruskin's most delicate work—another of those reminiscences of which the book is full, and which prevent its being measured altogether by its own separate worth.—*Bookman*.

Studies in Forestry. Being a Short Course of Lectures on the Principles of Sylviculture. By John Nisbet. 12mo. (Macmillan & Co.)

Mr. John Nisbet is particularly outspoken as to the general ignorance in England in regard to sylviculture. In the past "hearts of oak" gave to England her naval supremacy, but to-day there are no wooden walls. It is not because Germany has an area fully eleven times as large as all the woodlands and nurseries of Great Britain and Ireland that we must look to the Continent for instruction, but for the reason that in the German universities and academies the true science of forestry and the art of sylviculture are taught, and that theoretically and practically Germany is very much in the lead.

Mr. Nisbet, who looks at the matter in a financial way, believes that "with the shrinkage in the agricultural and pastoral value of land it would pay to lay out considerable tracts now lying waste in forests." Great Britain, with a total area of 77,642,099 acres, has 20,444,577 of arable lands, 27,533,362 in permanent pasture, and only 3,005,670 acres in woodlands and nurseries, or of the last only 3.8 per cent. Nevertheless, this 3.8 per cent represents an area of 470 square miles, but for want of care or knowledge it is in a measure unproductive.

In 1892 England imported from Russia, Sweden, Norway, and Germany wood or converted timber worth £9,207,905. Mr. Nisbet insists that if proper attention to forestry was paid in Great Britain, in the time to come foreign woods would be no longer in demand. Statistically that leading authority, Weber, shows that during the last fifty years prices for timber in Germany have been always augmenting. As for us, the opinion of the foreign expert is that at the end of the next half-century "the forests of America will have become exhausted, even if the rate of timber extraction does not increase beyond its present dimensions." It seems strange to think that before 1950 we may become competitors for that surplus timber raised in Northern Europe.

Examining in a thoroughly scientific manner the newer demands for wood, due in part

to the increasing use of wood-pulp for paper, the author tells us of the safety-match industry as carried on in Norway, Sweden, and Germany. The woods best suited for these matches are the willows, aspens, and poplars. A single box of matches does not present the idea of any bulk of wood, but the great demand we cannot appreciate. To-day it often happens that these match factories "have to be removed from one district to another solely on account of the supplies of suitable timber falling off."

Mr. Nisbet devotes his attention exclusively to the culture of English trees, but the lessons he teaches are applicable to our own silviculture. He very strongly favors what are known as "mixed woods." In most mixed crops of about equal age certain species, either through greater energy of growth in height or in consequence of soil and situation specially favoring their development, or from a combination of both factors, "attain advantages in rate and extent of development which induce or necessitate a corresponding fall below the par of normal development in the other species; hence sooner or later these latter species, unless specially tended, have to be removed from the crop, even although they may not have attained their physical and technical maturity."

The author, who is absolutely thorough, presents a clearer and more particular notice of the fungoid diseases of forest trees than we have hitherto seen. The pathological

study of the woods, so to speak, is of recent date, and it is Robert Hartig of Munich who has been its Pasteur. In damp seasons naturally fungoid growths are stimulated. Generally fungoid diseases are more fatal to the conifers than to the broad-leaved species. Mr. Nisbet believes that the conifers have less power of resistance than the deciduous or broad-leaved trees.

As to those enemies of the trees, the insects, there are legions. Neither the seedling, the young tree, the middle-aged one, nor the matured tree is free from these pests. There are also root-destroyers, wood-borers, and bark-beetles. One particular pest in Bavaria is the moth, the deposit of eggs, and the subsequent caterpillars. Tar is used on the trees, across which the caterpillars cannot pass. The pupæ being under the moss, swine allowed to range through the woods have been found useful. An ingenious method employed abroad was to use strong electric lights, so as to attract the moths, and to have powerful exhausters to draw them in, but though the device was clever it did not work in a satisfactory manner. With fungoid growths and insects injurious to trees the advantages of a mixed forest are at once visible. Then the danger is minimized.

Mr. Nisbet's thoughtful and thorough work may be particularly recommended to those who have at heart the preservation of our American forests.—*New York Times*.

Books of the Month.

TO PUBLISHERS.—It is desired to make this list as complete as possible, and the co-operation of all publishers is earnestly requested.

AKENSIDE.—The Poetical Works of Mark Akenside. With a Memoir by the Rev. Alexander Dyce, and Portrait. *The Aldine Poets.* (Macmillan & Co.) 16mo. Cloth. pp. 312. 75 cents, net.

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